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FROM THE TABLE-TALK OF THE HOLY PROPHET

I

To wish for death is unlawful

The Prophet of God said that let no one ever wish for death to come in order to get rid of his troubles or hardships. If the burden of life has become absolutely unbearable to you and you find no way out of your difficulties, then pray thus to God: "O my God! let me live only so long as it is good for me to do so, and let death come to me when to die is good for me.

II

Never give way to anger

One day, requested by a certain person to give him some useful piece of advice, the Prophet of God admonished him thus: "Do not ever get angry. Asked for a further piece of advice, the Holy Prophet again said: "Do not ever get angry." On the man's repeating his request for the third time, the Prophet of God again repeated the same admonition.

III

True bravery defined

The Holy Prophet said that the truly brave man is not one who overthrows his opponent in a wrestling contest, but one who exercises self-control in a moment of anger.

IV

On veracity

The Holy Prophet praised the habit of veracity as being one of the cardinal virtues which leads a man to the performance of many good actions in life and thus win him Paradise in the end. "Allah records his name among the truthful," observed the Prophet of God, "who tries to cultivate the habit of always telling the truth. Lying, on the other hand, is a vice which not unoften is responsible for a man's being guilty of many wrong things which gradually pave his way to Hell." Concluding, the Holy Prophet said : "He who continues to indulge in lying becomes a confirmed liar and gets his name recorded among liars in heaven."

V

Things that should be avoided

The Holy Prophet said : "Always give a wide birth to everything regarding whose lawfulness you have the smallest doubt, and do only that which you know for certain to be lawful."

VI

How you can atone for your sins

"Wherever you are, always walk in the fear of God," said the Prophet of God ; 'and when you happen to have done something wrong or sinful, make a point of particularly doing good deeds so as to atone for the wrong that you have committed. This will wipe out the ill ; be always kind to others and try to do them good."

VII

Golden precepts

"One day", relates Ibn 'Abbas, "as I was riding behind the Holy Prophet on his camel, he thus spoke to me : 'Come, my boy, let me give you a few useful principles for guidance in life. Keep Allah always in

mind and in return Allah will always bear you in mind. If you keep Him in your thoughts, He will always befriend you. If you need anything or want any help, ask it of God alone. And never forget this that, unless God wishes to do so, the whole world can neither help you nor harm you in anything, how much soever it tries to do so. Maintain connection with Allah in the hour of your comfort and ease so that He may think of you in the hour of your adversity. And remember also that nothing can grant you immunity from what affliction Allah wills to send you nor can any harm befall you from which He wills to protect you. And never forget this that patience under hardship is a prerequisite to Divine assistance. And remember, every scarcity is followed by plenty and every hardship is followed by comfort."

VIII

The truly wise man

The Prophet of God said that he is a truly wise man who takes thought in this life and subjects himself to a searching self-examination beforehand and prepares himself here for the life after death. He is indeed a worthless individual who follows his baser inclinations and indulges his lower passions in this life, and then fondly hopes for forgiveness in the life to come.

IX

What Islam requires of every Muslim

It is the distinctive feature of Islam, said the Holy Prophet, that it rigorously lays down that a Muslim shall avoid all frivolous pursuits and all vain things in life.

X

An oft-repeated prayer of the Holy Prophet

Ibn Mas'ud relates that the Holy Prophet often used to offer this prayer to God :

"O my God! I pray to You ever to bless me with Your guidance, keep me from evil and sin, to grant me righteousness, and lastly to bestow upon me the virtue of self-sufficiency concerning all else besides You.

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XI

Abraham's faith in God

Abraham, said the Prophet of God, had an unshakable faith in God, so that when his enemies cast him into leaping flames he calmly said: "Allah is sufficient for me, and He alone is my help."

XII

Another prayer of the Holy Prophet

Ibn 'Abbas relates that the Prophet of God used to address this prayer to God:

"O my Allah! I entrust myself to Your care; I believe in You and put my whole trust in You; I adore none but You, and Thy help alone can avail me against my enemies. There is no God other than you; Thy honour do I take for my refuge; let me never stray from the Right Path. Thou alone diest not, whereas all men, great and small, are subject to death."

XIII

Prophet's faith in God and his boundless trust in Him

The Holy Prophet was returning from Nejd with a small body of Muslims when he stopped to rest during the midday heat in a small valley full of thorny trees. The men scattered about and lay down to rest here and there under the trees. The Prophet of God also selected a place for himself, and hanging up his sword on the trunk of the tree lay down to rest under it. Soon they were all sound asleep. Presently, however, they were roused from their sleep by the Prophet's voice calling to them. In a moment they got up and were with him. They found that he was not alone, but had with him a stranger from a neighbouring village. Pointing to him the Holy Prophet said:

"I was sleeping, when I suddenly woke up and found this man standing over me with a drawn sword in his hand. He asked me who could save me from him. 'God!' was my answer, at which his sword dropped from his hand on the ground. I snatched up the sword and in my turn demanded to know who could save him now. He begged me to spare his life."

Pardoned by the Prophet of God, the man went away. When he arrived in his village, he told the people of his tribe that he had just met with a person who was the best man in the world.

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MORAL DISCIPLINE

The "Statesman" in its issue of January 22, 1946 publishes a report from a special correspondent in Tokyo to the effect that Japanese women and American Servicemen are indulging in "the most disgraceful mass fraternization in history," and further gives a detailed account of what is going on in the capital of the 'son of heaven" which decency does not allow us to publish here verbatim in the pages of a religious journal as the "Review of Religions."

Well, we are not concerned with European or American moral discipline shown on the fields of battle or in the case of vanquished nations but we can refer the reader to the moral discipline as inculcated by the Master Prophet Muhammad (peace and the blessings of God be on him) and practised by his followers at home and abroad. In fact, the greatest miracle of a Prophet is to be sought not in what he inculcates but rather in what is exhibited by those who profess to follow in his footsteps. It is not uncommon to come across teachings of a sage here and there that glitter like pure gold but their intrinsic value can best be judged only when they are put to hard practical tests. The followers of the Holy Prophet (peace be on him) before their conversion to Islam were savages, ignorant to all forms of civilization. It is needless to dilate upon the vices of the Arabs in pre-Islamic period as even an ordinary student of history is too well familiar with them. Infanticide, murder, arson, gambling and drinking are some of the glaring vices to which they were addicted. Tribal feuds were the order of the day. They were strangers to any international laws of war for they never formed a nation nor were they ever granted the status of one.

Then a Prophet is raised among them who lays before them patterns of social and spiritual life which they to the very letter. The freebooters,

gamblers and drunkards of the desert are transformed into a nation of God-fearing men, repeating their prayers five times a day, rising at midnight for the remembrance of God, giving the best of their possessions and their earnings in the way of God, helping the poor and the needy, setting the slaves free for trifles They spend the day fighting with the enemy but they spend the night in the remembrance of God and the offering of prayers. They are victors and towns after towns fall to their arms but the Muslim armies know no indulgence, they know no revelry. The pursuit of pleasure is an expression which they know not. And if they abandon a town for strategy, their departure is lamented by the inhabitants. Muslim protection is equally sought by non-Muslims. And even after the lapse of centuries the Muslim soldiers—the Turks—are well-known for their 'clean fighting'.

During the war with the Roman Empire the city of Jerusalem offers to capitulate but the Patriarch insists on handing over the keys of the city to the Commander of the Faithful. Omar the Caliph is informed accordingly who undertakes a journey to the Sacred City and ' enters Jerusalem riding on a camel, and wearing a worn-out mantle of camel's hair.' The following is the tenor of the treaty made at Al-Jābia by which Jerusalem was ceded to the Muslims :—

"In the name of the most merciful God : This is the treaty for the people of Aelia. This is the favour which the servant of God, the Commander of the Faithful, grants to the people of Aelia. He gives them the assurance of the preservation of their lives and properties, their *Churches* and *Crosses*, of those who set up, who display and who honour these crosses. Your churches will not be transformed into dwellings, nor destroyed, nor will any one confiscate anything belonging to them nor the crosses or belongings of the inhabitants. There will be no constraint in the matter of religion nor the least annoyance. The Jews will inhabit Aelia conjointly with the Christians and those who live there will require to pay the poll-tax, like the inhabitants of other towns. Greeks and

robbers are to leave the town but will have a safe conduct until they reach a place of security. Still, those who prefer to remain may do so on condition of paying the same poll-tax as the rest. If any of the people of Aelia desire to leave with the Greeks, taking their goods, but abandoning their chapels and crosses, they will be granted personal safety, until they arrive at a sure place. The strangers in the town may remain on the same condition of paying the tax or, if they wish, they may also leave with the Greeks, and return to their own land. They will have nothing to pay until one harvest shall have been gathered in. All that this treaty contains is placed under the alliance and protection of God, and of His Apostle (peace be on him), and of his successors and of the Faithful, so long as they pay the tax."—From " The Muslim Caliphate" by Sir William Muir, page 134. Such is the glory of the Muslim character on the field of battle and in an alien soil. This self-control is the characteristic of the teachings of Islam which the Muslim learnt from his Master-Prophet (peace and the blessings of God be on him).

GOD FROM HEAVEN CALLS YOU !

Will you Respond to His Call ?

WAY TO EVERLASTING LIFE.

[English translation of the Friday Address by Head of the Ahmadiya Community, a summary of which appeared in the "Sunrise," February 9, 1946.]

Taking up the thread of his previous Sermon, the Hazrat Amir-ul-Momineen pointed out the need particularly of meeting present demands from overseas for missionaries. Not only from overseas but also from India.

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Not enough Missionaries

Our stock of missionaries however is exhausted. We have not even enough substitutes for missionaries we had sent out so far. There were 25 of them. But there are only ten to replace them, who are now under training ; some of them would finish their studies only after a rather long period of time. Most of them will take at least 3 years, some 4 and some 5.

"Dots" on the Heart

Those young men who, as they read about the achievements of our foreign missionaries, are "tickled" to go out for missionary work, should note that such an urge to good action comes like a recurring "fit". The Holy Prophet says that a man's heart is stamped with a white dot when he did a good deed and with a black dot when he did a bad deed, and these black and white dots keep stamping themselves on the heart according as a deed is good or bad, and ultimately if good deeds are predominant the heart becomes entirely white and if bad deeds are predominant the heart is rendered entirely black.

Matter of Great Concern

So when a man is urged to a good deed he should catch at the hint at once, for if he neglected the sugges-

tion again and again, his heart might grow "black" in course of time. To the Ahmadiyya community this was a matter of great concern, for the Ahmadies, ceaselessly—on every Friday and on every occasion—were called to the faith, towards rendering a sacrifice for Islam. Every means was employed to make them realise their responsibilities—by referring to the directives of the faith of Islam, to the demands of the Quran, to the unparalleled examples of self-sacrifice of the holy Companions, to the wishes of the Holy Prophet (may peace and blessings of God be upon him) to the writings of the Promised Messiah, to the devotion of his companions—by appealing to reason and by pointing to the evils rampant in the present age—in short, in every way they were instigated, and when such instigations were addressed to them, young men must have felt an urge to make a practical response to them, but, then, perhaps they forgot all about it, and were engrossed in their environments, in friends' meetings and in the needs and requirements of their parents or near and dear ones and thus the "white dot" of their heart withered itself away. Every time there was such an instigation, instead of bringing them round to a virtuous deed, it must be turning the white dot gradually into a black one. So these repeated appeals, while they served to wake up part of the community, were dangerous really for the other part, for, as regards the latter, ignoring the urge meant stamping of a "black dot" on their hearts. So, the Hazrat asked those who were urged to do a deed of service to the faith by such appeals, to come forward to fulfil their good intentions at as early an opportunity as possible.

The Luckiest

Men are born into this world, and men die, they acquire power and suffer decline. The luckiest of all, however, are those born in the time of a Prophet. The luckiest of a community are those who, in the early period of a Prophet's mission, believe in him and take a share of the early opportunities of sacrifice in conjunction with the Prophet.

Most Unfortunate

As against these the most unfortunate are those who found themselves living in the time of a Prophet but who disbelieved in him. Again the unluckiest of men are they who being in the time of a Prophet and having had occasions to serve, omitted to render service to the faith and thus contributed to weakening of the heavenly urge and the heavenly Voice.

Time of Action

So I want the community to realize that it is the moment for action, not to indulge in empty talk. God sees the hearts. Slogans and cries raised by ordinary people sometimes elicit euthusiastic echoes in response from the crowd. If Mr. Gandhi calls the people, they run up to him ; if Mr. Jinnah calls them they soar to him.

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Whose Voice ?

But do you know whose Voice is it which is calling you ? Not my voice ! Not the voice of any man ! It is the Voice from God in the Heavens ; God—your Creator—calls you to render a sacrifice to His faith. Those who respond to the cry of a worldly leader might meet with victory or death—even everlasting death, but those who respond to God's Voice are rewarded with nothing but life—eternal life, which no Satanic power can kill, for he who is killed for the sake of the Creator is given an everlasting life. There is a story, humorous though, among the Hindus persuading them to do acts of righteousness. It says that there was an Indian Raja without progeny. He was advised to worship *Brahma*, the Creator and Bestower of sons. Acting upon the advice of the sage, the Raja began the worship of Brahma and after due course, he was blessed with a son. When the boy grew up to be a young man, it occurred to the father to give up the worship of Brahma for the worship of Brahma had served its purpose and the death of the son was the business of the *Shiva* who should now be worshipped instead. He did so. When the son came of age and knew also the

secret of his birth, he began to worship Brahma, his true Creator. The father remonstrated with him and urged the worship of Shiva, but to no avail. The father insisted on his son's worshipping Shiva while the son persisted in his worship of the Brahma. The result was that both father and son came to blows; the duel continued for a fairly long time, till at last the father, enraged, complained to Shiva and requested him to cause the death of his rebellious son who persisted in his worship of Brahma instead of that of Shiva. The god Shiva caused the death of the son, but Brahma having come to know the reason why the boy was killed brought him again to life. Shiva killed him again and again he was enlivened by Brahma. The process, says the fable, goes on even to this day. The boy dies and is returned to life again. It is nothing but a fable but it reveals a great truth. If a man lays down his life in the service of God, the Almighty God restores him again to life. It is a grand truth that the devotees of God never die. They are given a new life after death.

Their Names will Live

There were devotees who gave their lives for God —in the prime of youth—unmarried and childless—so that they were without any physical progeny—they gave their lives for the sake of God and yet their names had lived on to the present times and would live on to the end.

Usman Bin Maz-un

Such a devotee, said the Hazrat, was Usman bin Muz-un, probably unmarried and childless but who after setting a high example of devotion to the Holy Prophet and to the cause of Islam so much so that he lost one of his eyes, being roughly handled by a hostile crowd, ultimately laid the supreme sacrifice of his life for the sake of the Holy Prophet and his mission at the battle of Ohad. Usman bin Maz-un's name had lived throughout the centuries even though he had not left any physical progeny. His name had lived just because of his sacrifice for the sake of the Holy Prophet and for the sake of the faith preached by the Prophet.

Unending Life

Death, said the Hazrat, was taking its eternal toll of human beings. Some were carried away from this world without any physical progeny, but even those who did leave their physical descendants were in a sense without a progeny because their remoter descendants in most cases were unaware of their forefathers' identity. But those who lost their lives in the service of God, even though they left no physical progeny, had their spiritual progeny in the community of believers who looked back upon them as their forefathers. Every true believer prayed for them and the prayers exalted their rank in heaven. Those, therefore, who gave their lives for the sake of the one true God do not meet with Death but with Life and those who hesitate to give their lives for God's faith do not find Life but meet really with Death.

You have before you two ways—the way of life and the way of death. Everyone of you gifted with reason can decide for himself whether he elects to have Death or Life—whether he wishes to have any Eternal Love of God and an unending Life by offering his own life before God in the service of his faith or to have the degradation of ignominy and meet with a cursed death by the appearance only of having saved his life for a time.

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FROM WAR TO PEACE

The Lord of all nations has brought to an end the horrible armageddon in which the entire world had plunged, in which Nations of the world rocked and weeled at death-grips, waist-deep in blood and the whole race was reduced to a state far below that of the pre-historic savages and the civilization was torn asunder. But with the Mercy of God the time has come at last for the people to work out from its ashes a universal and everlasting peace, nor an armed peace as we had before or a temporary armistice to enable the devil of scientific barbarism to gather force again to extirpate humanity and to devastate the world but a peace which will consist in the negation of all those sordid and selfish principles of life which from time to time have caused the Nations to come to grips. May the Preserver and Sustainer of all humanity bring us a peace with such noble and high principle of conduct that may enable every man to claim liberty and freedom as his birth-right and to consider every country as his motherland, when all kinds of selfishness are negatived, when people inspired with a new sense of humanity merge their individual consciousness into a cosmic one ; when jealous competition and evil rivalry will become unknown and give place to devotion and sacrifice for the cause of humanity. Then and then alone will this hard-won victory be a real Victory.

In order to secure an everlasting peace, so dearly won by the Allies, the world again needs a wider outlook of humanity which demolishing all barriers of class, country or race may weld once more as it did in the days of our Prophet Muhammad (may peace be on him), all the conflicting elements of humanity into one harmonious whole.

The two great world-wars have amply shown the hollowness of the system found by some advocates of materialism deprecating religion but have they dis-

covered a better plan and some safer scheme to bring millenium on the earth ? Is not their own philosophy of life the chief cause of what we are suffering from in these terrible days ? Theories like those propounded by earthly philosophers will certainly not bring any good to us. Religion and only Religion in its pristine purity is the salvation for the suffering humanity today. Let us, therefore, go humbly to those Masters of humanity, who received religion of God, from God Himself, for the guidance of humanity and became His best spokesmen to His creatures, *viz.*, the Prophets of the world. Let us approach Moses, Jesus, Muhammad and Ahmad (may peace be on them) in a true Muslim spirit and accept them as our guides to work out our salvation out of this humanity-killing catastrophes.

And what is the Muslim spirit ? Allow me to enlighten you in the very words of the Holy Quran, the Gospel of Peace :

> O you who believe ! Be upright for Allah, bearers of witness, with Justice and let not hatred of a people incite you not to act equitably, act equitably that is nearer to piety and be careful of your duty to Allah : surely Allah is aware of what you do.
>
> (*Al-Maidah*, 8.)

In the above verse Muslims are ordered to fulfil their obligations to their fellow men and are called upon to be dutiful and upright in all social relations with our people.

Similarly Islam regards it as one of the primary duties of a State not only to secure order in its territories and to provide conditions of equal opportunity for all sections but also to make adequate provision for everyone of its subjects in respect of food, clothing, shelter and education.

We, therefore, believe that international peace and prosperity cannot be secured so long as there is in any part of the world political domination or economic exploitation of any one people by another, self-determination in the political field establishing complete freedom and equality among nations will alone secure a lasting peace and the fullest economic co-operation will alone secure a prolonged prosperity.

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The Ahmadiyya Community has always stood by the side of Justice, Law and Order and has always struck to the policy of healthy co operation with the Authorities During the critical days of war this community has proved itself to be a valuable asset on the side of peace. Its Leader has always done his best to promote and give a healthy lead to the country in general and the Muslims in particular in all important political and inter-communal matters.

Quite recently the Head of the Ahmadiyya Community gave a sincere and timely advice to England and India saying :—

> "This is the time when England and India forgetting their previous differences should reconcile their views and extent the hand of friendship to one another and become united."

We feel it our duty to convey to the public the message of peace and the advice given in all sincerity by the Head of the Ahmadiyya Movement. The advice given by him is indeed timely and important if it is not taken and acted upon by England and India the peace of both these countries, nay that of the whole world, may be disturbed in the very near future.

On January 12, 1945, addressing a large gathering and referring to his previous speeches, the Head of the Ahmadiyya Community said that the days ahead are terrible ones. Two and a half years ago I said that the foundation of another war had already been laid. The prophecies of the previous divine Prophets and the Promised Messiah and what God has disclosed to me through visions, show that there are still many calamities and disasters in store for the world. I advised England and India, therefore, to make peace among themselves and strengthen the tie of friendship, so that they might be saved from the coming disaster. I give them the same advice today.

Advice to England

"O England, your benefit lies in making peace with India. It is the will of God that you both work

together and establish peace and true freedom in the world. God has raised the Promised Messiah in India, because He intends her to perform great tasks. Though at the present time a majority of her people do not believe in him, yet the day will come when they, of whatever state or creed, will respond to his call. It is certain that India is going to achieve an exalted place and honour such as the Indians have not dreamt of before. Nay, she is going to make such a progress which no nation has ever dreamt of. The future advancement of the world is bound up with her. So, O England, God has given you this opportunity of making peace with her and thus share her advancement and blessings."

"God has showed blessings on you over centuries, but those past centuries are cast to oblivion. Now is the time to lay the foundations for the blessings of God for you through the coming centuries, lest the chain of these blessings should suffer suspension."

"A happy and contented India is a source of blessing, and strength for England. A contented India offers such a vast market to England, in peace time, which she cannot find anywhere else, and in war, England cannot draw on such large armies from any other country, which a contented India can offer her. The recruitment may number twenty-four millions, even if estimated at the lowest figure of six per cent of population, which no other country in the world can so easily provide. Undoubtedly India is the *Koh-i-Nur* in the crown of the King of England, and England should take complete possession of this invaluable diamond in time, but with peace, love and by pleasing India."

Advice to India

On the other hand, I give the same advice to India, that she should forget her old differences with England. It is an undeniable fact that the example of the lenient treatment which England metes out to her related countries cannot be found anywhere else except in the United States of America. We have been in other

countries, and our missionaries have seen other governments, and we bear witness to the fact that there is no government, besides the United State of America, which provides such means of peace and security as are found under the British Government. So I advise India, saying :—

"O India, hold out the hand of friendship and peace to England before you are cut up into parts, and become the prey of the ferocious wolves, or before the enemy enters through your open gates. England is the only country which can give you the greatest help, and can make sacrifices for your freedom and protection that the countries with a twofold population will never be ready to do."

"History hardly contains any instance of England ever deserting her allies. It is said that she gains profits ; but who is there in this world who does not do so? No doubt she gains benefit, but she also benefits others. It is a fact that the help which England gave her related countries in times of danger is without parallel."

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"England has always entered into such a war from which there was the least possibility of her survival. But God always helped her with extraordinary powers and protected her. I have submitted this to some of the anti-British and have asked them if they could tell me the reason for this, that whenever England entered into war during the last centuries, she became beset with such dangers that there remained no doubt of her defeat. But then such extraordinary changes took place that she came off safely. If God does not help her, then how did these extraordinary changes take place ? For instance, in the present war, had Hitler invaded England after the surrender of France, England had nothing to protect herself with, so much so, that she had not even a sufficient stock of rifles, and had to borrow the old and left-over rifles from America. It is beyond understanding why Hitler did not invade England at the time. It is said that he was afraid of the British Fleet, but it can be gathered—from the conditions that the Fleet itself went through—that it was

not sufficiently strong to stem the Germans. It was only that awe and fear with which God filled Hitler's heart, that he did not dare to invade England. It was only because God intends England to perform a great task. Divine writings have consigned to her such a great task from the very beginning, the like of which she has not done up till now, and God will not let her grow weak, and not any nation can destroy her until that task is done. After the completion of that task, it is expected that God, according to the prayers of the Promised Messiah and according to divine prophecies, will grant her the courage to embrace the true faith, and thus a new life will be given her for centuries to come. So the idea that England treats her related countries with selfishness is an incorrect one. I repeat my advice to both of them, in spite of my knowing that my advice is like a cry in the wilderness, but feeling strongly convinced that sometimes a feeble voice bears influence, and also that the conveying of the right thing is essential for the opportune knowledge of the nations, so that they cannot afterwards say, why were they not given this advice beforehand, and that they should become sorry for not having taken it in time. I say, therefore, that England and India, casting their previous differences into oblivion, should reconcile among themselves at the earliest moment. No peace plan can be complete until the different communities of India make peace with India, then with whom should she negotiate? What then! are not the Muslims the people of India? With the Muslims? Do the Hindus then not live in India? It is essential, therefore, that the different communities in India should reconcile their views and be united."

We pray that God may enable us to do so and relieve the world from the calamity we have been drawn into through the sordid selfishness of man and grant us the real peace(Amen).

ABDUL HAKIM

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THE SECOND ADVENT OF JESUS

The Jews believe in the reappearance of the prophet Elijah. It is believed on the authority of the scriptures that Elijah had been raised alive to heaven and is to reappear before the advent of the Messiah. At the advent of Jesus the Jews rejected his claim to Messiahship on the plea that Elijah had not yet descended from heaven and the Messiah was to appear after him. Even his disciples asked him "why then say the scribes that Elijah must first come?" (Mathew 17 : 10). The fact is that the Jewish scriptures contained a prophecy regarding the advent of Elijah. The prophecy runs thus :—Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord" (Malachi 4 : 5). Jesus accepted the truth of the prophecy and told the Jews that the prophecy had been fulfilled in the person of John the Baptist. He said: Elijah indeed cometh and shall restore all things : but I say unto you that Elijah is come already and they knew him not but did unto him whatsoever they listed—then understood the disciples that he spoke unto them of John the Baptist."

(Mathew 17 : 9)

And how was John the Baptist, the prophet Elijah of the scriptures? John the Baptist came, Jesus told his disciples, "in the spirit and power of Elijah" (Luke 1 : 17). This explanation of Jesus did not satisfy the Jews who insisted on a literal fulfilment of the prophecy. But there is no escape from the conclusion that Jesus' explanation of the descent from heaven or reappearance of the former prophet, is that someone else is to appear on earth in his spirit or power *i.e.*, resembling him in his manners and morals. If you reject this conclusion, you must accept the Jewish objection against Jesus' ministry to be sound. The meaning is clear. The descent of Jesus or his

reappearance, with due regard to consistency, must be interpreted in the same manner. Jusus was not to come in person but someone else was to appear " in the spirit and power " of Jesus.

A study of the Gospels leads us to the same conclusion. Had the disciples taken the second advent of Jesus to mean his personal descent from heaven, they would never have asked, " what shall be the sign of thy coming?" (Mathew 24 : 4). In that case his descent from heaven with a host of angels would have been regarded as a clear sign. Again if Jesus was to descend from heaven, could there have been any possibility for false Christs of deceiving mankind? False Christs could not descend from heaven. So there could be no mistake. Jesus' warning in the words, 'take heed that no man deceive you " shows that there was the possibility of a deception. This leads to the inevitable conclusion that Jesus was not to descend from heaven but some-one else was to appear *in his name*. This is what Jesus taught when he said, " Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh *in the name of the Lord* " (Mathew 23 : 39).

ZAHUR-UD-DIN,
Pleader, Ajnala.

DACCA DARUT TABLIGH ACTIVITIES

Our own House & premises.

All praise belongs to Allah. We are extremely glad to announce that the Dacca Darut Tabligh premises is no longer a rented house. It was purchased by the Bengal Provincial Anjuman-i-Ahmadiyya on 23rd January, 1946 on the basis of a registered conveyance duly executed by the former owners. Apart from existing structures, the plot has ample vacant space for future expansion and for construction of a mosque, a Madrassah, a guest house, lecture theatre, staff quarters, a Press, a Reading room and Library etc. Brethren are requested to pray that Allah may give us means to complete all aspects of the scheme and carry on the work of God with the drive and energy it deserves.

Islam and Communism.

Moulana Zillur Rahman Sahib, Ahmadi Muballigh, delivered a series of 4 lectures on Islam and Communism at the spacious lawn of the Darut Tabligh, in the course of which he explained the different aspects of the Islamic system of political economy and showed how these could reduce the gulf of difference in wealth between the classes and masses and bring about a more equitable distribution of wealth and thus lead to peace and contentment among all sections of the Community. He also explained the dangerous and explosive possibilities of State Capitalism which was developing under the Communistic regime in Bolshevik Russia. These lectures were attended by Ahmadies and non-Ahmadies including a few University students who put very intelligent questions at the end of each lecture and seemed to be satisfied with replies given by the learned speaker.

Dacca is the second capital of Bengal and is a great centre of learning both ancient and modern. Besides possessing a University and an Agricultural College, numerous Intermediate Colleges, H. E. Schools, and High Madrassahs, the city will soon have a Medical College and a Technological College. The population is preponderantly Muslim. As such the Provincial Headquarters of the Movement should always have a resident Muballigh who will be a competent exponent of Islam and Ahmadiyyat to the

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heterogenous population of the city and we are glad to note that Nazarat-i-Dawat-o-Tabligh Sadar Anjuman-i-Ahmadiyya, Qadian, has realised the importance of the question and posted Moulvi Zillur Rahman Sahib practically as a resident Muballigh to this Darut Tabligh.

May Allah enable us to utilise the presence of the Muballigh to the best advantage of the holy movement.

Tabligh tour to Narainganj.

Besides the four lectures mentioned above, Moulvi Sahib attended to numerous enquiries at the Darut Tabligh and visited local gentries during the period of his stay at Dacca. He also went on a tour to Narainganj where there is a small Jamaat of very earnest and sincere Ahmadies. They previously belonged to a mendicant order. Moulvi Sahib stayed there for one night and had a night long sitting with the new brethren who had collected several other followers of their mendicant order who put questions on intricate topics like the meaning of Ma'refat, Tarikat, Didar-i-Elahi (vision of God), Liqa, Baqa etc. Moulvi Sahib felt as if inspired and gave replies with copious quotations from the Holy Quran, the traditions and experiences of the Promised Messiah, (p.o.h.), the Khulafa and other holy persons of the movement. It was a revelation to these people to find that Islam which so long appeared very dry to them was capable of such life-giving possibilities. Two persons filled in the Bait form on that occasion and a third had already done so previously at the Darut Tabligh. Another Bengali Ahmadi now at Bombay has succeeded in securing the initiation of a fellow Madrassi Muslim working with him, thus bringing the total number to four. May Allah give us strength to convince all His erring servants : Amen.

Twenty-ninth Session of the Bengal Provincial Ahmadiyya Conference.

On Friday, the 8th February, 1946, Moulana Zillur Rahman Sahib and the undersigned visited Brahmanbaria and in accordance with tho iustructions

of the Provincial Ameer, Khan Sahib Moulvi Muhafak Ali, B.A., B.T., held a preliminary Conference atera Friday prayers at Masjidul Mahdi of the Presidents and Secretaries of different Jamaats in the Brahmnbaria Subdivision to form a Reception Committee with a view to make necessary arrangements for the twenty-ninth Session of the Bengal Provincial Ahmadiyya Conference to be held at Masjidul Mahdi compound at Brahmanbaria, Dt. Tippera, Bengal on 16th, 17th and 18th March, 1946. A strong Reception committee with Moulvi Ghulam Samdani Khadim, B. L. Ameer Jamaat-i-Ahmadiyya, Brahmanbaria as Chairman and Munshi Abdul Karim Sahib, President, Anjuman-i-Ahmadiyya, Ahmadipara, as Secretary was formed.

The dates are provisional and may be changed with due notice to all concerned if these conflict with elections to the Bengal Legislature which are likely to be held in March, 1946. As usual, the first two days will be devoted to a Conference of males and the third to that of females.

A Plethora of Conferences.

Synchronising with the Annual Conference of the Bengal Provincial Anjuman-i-Ahmadiyya to be held as above, the different local Anjumans have been organising their annual conferences also at this time. The local Ahmadiyya Anjuman at Khudra Brahmanbaria has already announced their 5th Annual Conference on Friday the 15th February, 1946, and the local Anjuman-i-Ahmadiyya Shahbazpur P.S. Nabinager has decided to hold their next Annual Conference on 24th and 25th February, 1946. Other Anjumans notably those of Tarua and Krura will very soon fix and announce their dates.

Great enthusiasm prevails. Brethren are requested to pray to Allah for the successful working of the movement here.

D.A.K. Khadim,
General Secretary,
Bengal Provincial Anjuman-i-Ahmadiyya.

Dated the 11th February, 1946.
4, Bakshi Bazar Road
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